1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

846 [292] five days. This is the belt also worn in mourning for a child and by a girl at puberty. I was not told of restrictions on the father's conduct, but if he is seeking a vision at this time he fasts of necessity for some days.[78]

856 The attending women pinch up the baby's nose and smooth its features to make it handsome. They are especially careful with a boy to straighten and massage his legs so that he may become a good runner.[79] A tight belt of buckskin is put on a girl baby so that she 853 will not become stout. The baby is put to breast immediately. Expectant mothers massage the breasts and squeeze out the first milk.

846 The stump of cord falling off after five days, the navel is greased in order to help it heal. The stump, wrapped in buckskin, is put away by the parents with those of other children. Some precaution is taken to preserve it, at least during the early years, else the baby will die, but it is certain to disappear by the time he is grown. Should the baby die the cord is replaced to be burned with the body.

801 The several references to five-day periods, and we may add the five-day monthly seclusion of women, deserve a word of comment. To be sure there is some basis in fact for this; menstruation, post-natal placental flow and hemorrhage, and the sloughing of the cord do commonly occupy some such period. However, in consideration of individual variation, it is clear that the stated five is but another application of the Klamath pattern number.

852 [171] There is no formal celebration at the birth of a child, as among the Wishram.

856 Some other practices pertaining to childhood may also be noted here. Deciduous teeth are pulled out by the mother as they loosen so that the permanent teeth will erupt in their proper places. This has actually such an effect as well as stimulating the growth of the second dentition. There are no customs regarding these teeth; they are thrown away.

A little girl's hair is made to grow long and thick by singeing it with a lighted splinter of a lightning-struck tree. This is not done for boys.

845 [171] There is no special attitude toward twins (lɔbā'als) so far as I could discover. This is noteworthy because of the fear of twins mani-

[78] Modoc parents abstain from meat for ten days after the birth, eating only roots. They sweat for five days and then throw away their garments (Gatschet, 1:91).

[79] The Modoc method is described by Gatschet (*loc. cit.*).

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
821 4539. Babies, children shown to moon	−	+	−	◦−	◦+	+	+	+	+	+	+	+	+	−	+	−
852 4540. Race, run, jump east	−	+	−	−	+	+	+	−	−	−	−	+	−	−	+	−
4541. "Spanked"	−	+	−	−	−	−	−	−	−	−	−	−	−	−	−	−
4542. Tossed in air	−	+	−	−	−	−	−	+	−	−	−	−	−	−	−	−
4543. Children raise arms to moon	−	+					+	+	+	+	+	−	−	−	+	−
4544. Tell moon they are growing	−	+	−	−	−	+	+	+	+	+	+	−	−	−	(+)	−
4545. Face, body, arms rubbed	−	−	−	−	−	−	+	+	−	−	+	−	−	−	−	−
4546. Address moon by kin term	−	+	−	−	−	◦+	+	+	−	−	+	−	+	−	+	−
4547. Done to make child grow fast	−	+	−			+	+	+	+	+	+	−	−	−	+	−
821 4548. Position of horns significant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
787 4549. Vertical; sign of death, sickness	−	−	−	−	+	−	−	−	−	−	−	−	−	−	−	+
4550. Vertical; sign of rain and snow	+	+	+	+	−	+	−	−	−	−	−	−	−	−	−	−
4551. Vertical; sign of good weather, good fortune	−	−	−	−	−	+	+	+	−	−	+	+	+	−	−	−
4552. Horizontal; good weather, dry month	+	+	−	−	−	−	−	−	−	−	−	−	−	−	−	+
4553. Horizontal; full of water, rain or storm	+	−	−	−	−	−	−	−	+	−	+	−	+	+	+	+
4554. Horizontal; death, sickness	−	−	+	+	−	+	◦+	+	−	+	−	+	−	−	◦−	−
821 4555. Taboos concerning moon	−	+	+	+					+	+	−	+	+	+	+	−
4556. If point at new moon, finger crooks, drops off	−	+	−	−	−	−	−	−	−	+	−	+	−	−	+	−
◦4557. If sleep in moonlight, cross eyes, facial paralysis	−	.	+	+					+	−	−	+	+	+	+	−
Eclipses																
4558. Recognized	+	+	+	◦+	+	+	+	+	+	+	+	+	◦+	+	+	+
4559. Sun, moon dying	+	◦+	+	+	+	+	+	+	+	+	+	−	◦+	−	.	−
4560. Bear, dog eating sun, moon	+	◦+	+	+	−	+	−	+	◦+	+	−	−	−	−	.	−
4561. Lizard eating moon	−		−	−	+	−	−	−	−	−	−	−	−	−	.	−
4562. Frog eating, passing over sun											+	−	−	−	.	+
4563. Frog doctoring, passing over moon	+	−	+								+	−	−	−	.	+
4564. Big snake giving birth to baby													−	+	.	−
4565. No explanation for eclipse of moon	−	−	−	−	−	−	−	+	−	−	−	+	+	+	.	−
4566. Special behavior during eclipses	+	+	+	+	+	+	+	+	+	+	.	+	+	+	+	+
4567. All shout, eclipse of sun	+	+	+	+	+	+	−	+	−	−	.	−	−	−	.	−
4568. All shout, eclipse of moon	+	◦+	+	−	+	+	−	−	−	−	.	−	−	−	.	−
4569. Pray and talk to sun, moon	−	−	+	−	−	◦+	+	−	−	−	−	+	+	+	.	+
◦4570. Beat dogs	−	−	+	−	+	−	−	−	−	−	.	−	−	−	.	−
4571. Shoot arrows in air	−	−	−	−	+	−	−	−	−	−	.	−	−	−	.	−
4572. Sprinkle water	+	−	+	−	−	◦−	+	−	−	−	.	−	.	+	.	−
4573. Cover all food	−	−	−	−	−	−	−	−	◦+	◦+	.	−	−	−	.	−
4574. Hide children	−	−	−	−	−	−	−	−	−	◦+	.	−	−	◦+	.	−
4575. Bring in wood, or make fire	−	−	◦+											◦+	◦+	−
[787] 4576. Eclipse portent of death	−	−	−				+	−	−	−	−	−	−	−	.	−
4577. Red moon portent of disaster	−	−	◦+		◦+	−	−	−	◦+	◦+	−	−	−	−	.	−
Falling Stars																
787 ◦4578. Evil sign	−	◦+	◦+	−	−	◦+	−	−	−	−	−	−	◦+	◦+	◦+	−
821 ◦4579. Sign man visiting woman, for intercourse	+	.	−	+	−	+	+	−	−	−	−	(+)	−	−	−	−
4580. Presage good weather next day	−	−	−		+	−	−	−	−	−	−	(+)	−	−	−	−
4581. No sign	−	−	−					+	+	+	+	−	−	−	−	−
4582. Porcupine fallen star	−								+	−	−	−	−	−	−	−
4583. People clap hands, breathe loudly	−	−	+			+	.	−	−	−	−	+	+	−	−	−
4584. People pray for good luck	−	+	+					+	−	−	−	+	+	−	−	−
Milky Way, Other Star Lore																
821 4585. Milky Way: creek or river	◦+	◦+	−	−	−	−	−	−	−	−	◦+	.	−	.	.	.

[p. 340A]

842 hopes to have many sons, but the inevitable is accepted philosophically.

843 The sex of the child is not entirely left to chance, for certain traditional precautions are taken. A man does not cut wood while his wife is pregnant lest she have a girl. He may also hang a tiny bow and arrow in his house to assure the birth of a boy. If a girl is born, the opposite sex may be assured for the next child by turning over the afterbirth.

844 [821] [787] [593] The arrival of the first child is of special significance. It is said that at this time there will be strong winds and thunder.[2] This is also a propitious time for a man to seek supernatural power in the mountains. In spite of the great importance attached to the birth of the first child there is nothing to indicate that he will be shown any favoritism. On the contrary, he will probably learn adult activities at an earlier age than his younger siblings and will be expected to assume a certain amount of responsibility in caring for younger children in the family.

At delivery, a soft pad is arranged to receive the child.[3] The umbilical cord is tied with the mother's hair and cut with an obsidian knife. The cord is buried when it drops off, or sometimes kept and wrapped in a piece of buckskin to be worn around the child's neck for luck. The navel is anointed with squirrel grease to hasten healing. As a general rule the afterbirth is disposed of at once by burial. Occasionally a woman throws the afterbirth away carelessly because she wishes to prevent future pregnancies.

846 The newborn baby is sponged off immediately with water, and the face and body are massaged and molded for the first time to conform to Klamath standards of beauty. He is kept beside the mother in the birth lodge during the four or five days of her seclusion. Once each day during this period the child is held over the heated rocks on which the mother lies, to insure his future health.

The infant is put to the breast a few hours after birth. The mother's nipples are squeezed and a hair worked around in them to start the

853 flow of milk. Thereafter the child is nursed whenever he cries. If the mother is unable to nurse her child, a wet nurse is called--generally a relative, but apparently any neighbor woman will do.

852 In many families presents are brought to the newborn child. A boy receives a tiny bow and arrow or small quiver, a girl a small digging stick or basket. These gifts are later hung from the hood of the child's cradleboard. As the presents are brought, a prayer or blessing is said "to encourage the child." Over a

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[2] Spier (1930), p. 55. None of our informants mentioned this.

[14] [3] The practices surrounding pregnancy, birth, and the care of the mother are described in detail by Spier, pp. 55 ff., and Voegelin (1942), elements 3007-3048.

852 boy one says, "May this one be a good hunter." For a girl the hope is expressed that "this one will be a good worker and dig many ipos [a root used as food]." These statements are amplified in many ways, according to the sentiments of the individual donor.

854 The infant is first placed in a willow or tule cradle,[1] usually prepared by the maternal grandmother. Several informants asserted that it would be bad luck to prepare the cradle before the child's birth; others seemed not to share this belief. The child remains on the basketry cradle for a fortnight to a month and is thereafter placed on a rigid cradleboard.

It is generally the father who makes the cradleboard although, once it has been made, it may be handed down from one child to the next or [764] even from one generation to the next. It is destroyed only in the event of the child's death, in which case the board and all other objects prepared for the child are burned with the body. After the father makes the cradleboard, the maternal grandmother fixes it for the child. She shows her daughter how to arrange the bedding on the board and place the infant on it with his legs straight and arms extended at his sides.

[854] The child remains on the cradleboard for at least the first year of his life. Even after he can walk he is placed there to sleep; for "if you don't use a cradleboard, the child gets humpbacked." When the child no longer requires a cradleboard, he may still be tightly wrapped in a blanket at night to make him lie straight.

For the first few months of his life the child is cared for almost entirely by his mother with the occasional help of the grandmother. The father would be considered unmanly if he helped with the baby very much. The child is never left alone for more than a few minutes at a time, and then only if the mother knows he is sound asleep. At night the cradleboard lies beside the mother where she can reach out and nurse the child if he cries. During the day the board is propped up in the dwelling, or, if the mother is working elsewhere, she carries the cradle with her and sets it up near her work. While working in a canoe, the woman arranges the cradleboard in one end with a willow shade to protect the child from the sun. If she is busy digging roots or gathering berries or seeds, she sets the cradle against a near-by tree. At such times the child's hands may be unbound so that [853] he is free to play with beads or other objects suspended from the hood of the cradle. Often he is given a bit of camas root to chew on.

The infant seldom receives physical demonstrations of affection, nor does the mother carry him in her arms. However, he is watched continually; and the mother or other adults often pause in their work to talk to the child. They tell a boy to be strong and brave and grow

[014]

[1] Cradling practices are described by Barrett (1910), pp. 257 ff., Spier, pp. 57-59, and Voegelin, elements 3263-3286.

222 868 few times, but many girls are proud of their ability to dig a lot of roots, for which they receive praise at home.

I liked to dig up camas where the dirt was soft. My mother had a long stick, and I had a little one. I had a basket on my back and a little basket in my hand. My, I thought it was smart to be able to dig up those roots. I was sorry when evening came, and we had to go home. We brought the camas home and dumped them on the ground to dry. When I saw my mother fix a pit for baking the camas, I wanted to do the same. My girl friend and I had a hard time getting the bark to put in the pit, but we did it. We had to get grass and a lot of wood, too. You have to make the rocks hot just like for a sweatbath and put them in the pit with wet grass over so the camas will steam. Then the camas is put in with dirt over it and a fire on top. My mother watched me when I made the pit and told me when I got the wrong kind of grass; she said it would make the camas taste bitter. I kept asking my mother how to do it, and she told me.

252 868

222 852 Several informants stated that the first roots a girl digs are of special importance. They are given to her grandmother, who blesses the girl with a statement to the effect that henceforth the girl will be a good worker. Not all families seem to follow this custom. The first fruits custom is more strictly followed for the first large game a boy kills.[87]

224 852

222 The wokas harvest from mid-August to late September is a time for general gatherings and activities, one of the most pleasantly anticipated times of the year.[88] Women go out in the canoes early in the morning and remain on the marsh all day. Apparently the mother does not really urge or coerce her daughter to start helping with the wokas. As with other products, it may be the girl herself who takes the initiative.

222 868 We thought we'd get some wokas. We knew how to do it because we'd seen the people doing it. We took a canoe. First, we fought about which patch to go to. My friend was in one end of the canoe and saw a patch of wokas, but I wanted to go in another direction. We stayed out all day but came home early enough to put the canoe back before the women came. Then we took the wokas out and tried to fix it in a pit with grass and pine needles the way we knew it ought to be done. We made a little place just for our own wokas. Then we decided to get up early the next morning and go out again. We took another canoe. There were

[87] Compare Spier, p. 168, and Voegelin, element 137.

[88] The most complete account of wokas gathering is found in Coville (1904), pp. 735-739.